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SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE  
CENTRAL PROVINCES,

From the 24th to the 31st of July, 1868.

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THE *Rahnoomai Punjab*, of the 26th of June, opens with an article in praise of the Nawab Mahomed Lutf Alee Khan, one of the Chittoree Chiefs of the Boolundshuhur district. The writer declares that all the dependants and people of this Chief are happy and contented. The Nawab has, it is said, just returned from his pilgrimage, and has resumed charge of the work of the estate from his son, who managed so well for him.

Some remarks follow concerning the Registry Department. It is said that this department is now so well managed that even the name of defective agreements, bonds, &c., is not known. "And," adds the writer, "the gentleman Registrar, too, is pleased with his allowances, because in some districts the registering is so common that the income derived from it amounts to from Rs. 400 to Rs. 500 a month, half of which sum goes to Government, and the balance to the Registrar. But the Cantonment Joint Magistrates are quite unhappy and discontented, as they profit very little by this department—not worth mentioning, in fact; half of which the Government takes. If our opinion is of any avail, the Government should do as follows, and we are sure that each Registrar will receive his rights, and be contented. We recommend that the whole income be made over to Government, and out of it a certain



amount in the shape of pay be made over to the Registrar. Rs. 100 per month would be quite fair, and by this all feelings of discontent would be removed." The writer concludes by enquiring why the native officials in the "Bazar Master's" office are kept from promotion or increase of pay, and the Government take no notice of it. He adds, "some of the sherishtadars in this department are so well up in their work that they are fitted for the office of Tehseeldar; why then are they not promoted?"

The *Zea-ool Ukhbar*, of the 1st of July, and the *Sholatoor*, of the 30th of June, do not require particular notice.

The *Rohilcund Ukhbar*, of the 27th of June, after much that has already appeared in other papers, mentions that a prince of *Cheen* (China) has gone to Belgium, for the purpose of learning the art of war, or military discipline, and with this object has enlisted in the regiment *Karanbiris* (Carabineers?).

A correspondent at Jounpore writes that formerly no salute was fired in that State in honour of the Queen's birthday, but that this year, by the desire and encouragement of Moonshee Mahomed Murdan Alee Khan Sahib, Naib Dewan of the State, the Maharajah has, with the greatest pleasure, ordered a salute of fifty guns to be fired, and directed that the custom shall be continued in future. Under the heading "Etawah," it is said that "five most respectable men went into a temple; but instead of worshipping, they were found gambling, with Rs. 1,000 in their possession. On the fact becoming known, the police were ordered to seize them, and the Inspector, in disguise, at the head of what was supposed to be a marriage party, surrounded the building, and succeeded in arresting the whole party, with their money. They were all fined."

"It is said that the Rajah of Ulwur has written to the English Government, stating that Thakoor Lukdeer Singh contemplates another attack upon Ulwur; and that two letters have been sent from the Residency, one to the Agent at Jeypore, and the other to the Raj (Jeypore?). The agent sent four trustworthy men, one of whom is the Naib Sherishtadar



of the Agency, and another the Ulwur vakeel, to make the necessary enquiries; and there was neither a sign, nor even the name of a force there. The Agent has become much disturbed (confused and sullen) at this unfounded attack; let us see what kind of report he will give. The Jeypore State, too, has much to talk about in regard to this false charge."

The *Gwalior Gazette*, of the 14th of June, merely contains the civil and military orders issued by the Durbar, &c., &c.

The *Nusseem Jounpore*, of the 30th of June, does not contain anything of importance.

The *Ab-i-Hayat Hind*, of the 1st July, mentions, on the authority of some friends, that the Maharajah Keerut Chund, of Burdwan, has adopted Maharajah Mytab Chund, who is now chief of Burdwan, and placed him in the lap of Maharajah Pertab Chund for adoption; &c., &c. The writer continues:—"After the death of Pertab Chund, a person, a rebel, whose name is Rajah Jal, appeared, and claimed the throne; some of the councillors siding with him. The disturbance became so great that one thousand or twelve hundred people were killed or wounded (had their blood shed.) This useless carnage caused the English Government to interfere, and the rebel was sentenced to transportation; at the same time, Mytab Chund was installed Chief of the State. The rebel, whom the people had looked upon as Chief, in order to escape from the sentence passed upon him, has become a Christian; and in consequence of this, some of the people reproach Maharajah Mytab Chund, who is a very worthy man, with bringing about this change of creed."

The *Malwa Ukhbar*, of the 25th of June, does not require particular notice.

The *Ukmil-ool Ukhbar*, of the 1st of July, quotes a former number of the same paper concerning the movements of the Nawab Nazim of Bengal, and the desire of the Nawab to go to England, and leave his affairs in the hands of the Government (of Bengal). But, on enquiry, this did not turn out correct. It is added, that the Nawab Nazim has no idea of order and arrangements. "The 15th of July was the date fixed



for the journey to England ; but Colonel Herbert had left, and for this reason there has been delay. Last year, Syud Hoossein Ali Khan Mirza Bahadoor, eldest son of Akber ; Syud Hossein Ali Khan Mirza, second son ; and Syud Mahomed Ali Khan Mirza, third son ; went to England with this Agent Sahib, and returned to India after the visit. It is strange that even through the instrumentality of this gentleman there was no interview for them with the Queen. Perhaps they had a private meeting with the heir apparent, though they did not gain the object of their journey, and returned disappointed ;" &c., &c. The writer adds, that the desire to go to England again has been renewed, and the object is to appeal.

The *Oudh Ukhbar*, of the 30th of June, learns from a correspondent that the King of Bokhara is still in his capital ; but under surveillance, and bound by orders not to go anywhere else. A Russian guard is over the *dowlut-khana* (treasury), and no one from the palace can obtain access to the King ; the people are, however, allowed to ask anything they want in writing—the petitions to be first examined ; and these conditions have been accepted by the King, but through whose counsel is unknown. " On the 15th Mohurram, the King went to a village some ten miles distant from Bokhara. The inhabitants received and entertained him, and some 12,000 or 14,000 *Ghazees* (crusaders) were collected together, with the King's camp and army close at hand. A spy sent news of this to the General, who at once lost his senses, and ordered his camp towards Bokhara, where it arrived in four days ; by which time the King had written a letter of submission to the General, stating that he was powerless, and expressing a hope that he might not suffer in name, nor in any other way, as he had been seized by those people, and was not acting voluntarily, or as a free agent ; stating further that he was willing to obey the commands of the Russians, but that it was necessary to do something for those people (the *Ghazees*). The General replied, that when the king separated himself from those people, and came to him, he, the General, would be better able to judge of the King's culpability, otherwise the blame would rest upon him, the King ; and that it was their hearts'



desire to plunder and ruin all villages, their houses and families ; &c., &c. ; finally promising, that if he, the King, came in at once, something should be done for the *Ghazees* ;" &c. &c. The writer proceeds to say :—" When these *Ghazees* collected on the plain some two hundred flags were planted, and the *Ghazees* were crying out ' *Deen, Deen*' (the religious war-cry of the Mahomedans) ; some hundred men of the King's family were also of the party. The *Ghazees* sent a letter to the King, asking him to plant a flag from the side of himself and family ; but the king refused, and said that he had not the wish to become a *Ghazee* ; and that he was not so very religious that by him or through him his religion would continue. That when it was the will of God to destroy his empire, what other power could work ? adding, that up to the present time there had been many battles, but that nothing had resulted, and the master of the country had so ordained it. On the 18th Mohurram, a fight commenced, and continued on the 19th, 20th, and 22nd ; murder and bloodshed took place : all who fell were at once thrown into the river, and at the conclusion the *Ghazees* were defeated, and some 400 of them taken prisoners. The General directed one hand to be cut off from each ; and after branding them, let them go. Those who are left of the *Ghazees* are bitter enemies of the King's life, and declare that they will not leave the ' *Shah kafir*,' alive. Hearing this, the Russian General has taken him under his protection ; and as the king has begged to be taken to Samarkund, it is probable that this will be done."

A correspondent of the *Oudh Ukhbar*, writing from Nahun, mentions that an European superintendent of the steam-engine has established a rule by which the people are prevented from performing their religious devotions on Fridays ; and that the Rajah has settled the point, by ordering that whoever goes to the godown, may read their prayers one at a time. The writer appears much annoyed at what he considers interference with the religious ceremonies of the natives ; and says that the British Government have never so interfered, nor has the like occurrence ever happened in Rajwarra ; &c., &c. The writer adds, that this gentleman does " not allow



leave for Friday prayers, but gives only one hour all day (at 11 o'clock, A.M.) for the people to eat their food. "The Rajah is blamed for giving this gentleman so much power, as he is very obstinate and stubborn in this matter, and all are troubled at it." (The dispute apparently relates to some workshops at Nahun, over which there is an European superintendent).

The *Oordoo Delhi Gazette*, of the 4th of July, the *Noor-ool Ubsar*, of the 1st, the *Benares Gazette*, of the 29th June, and the *Juhatoor*, of the 2nd of July, do not contain anything of importance to Government.

The *Allygurh Institute Gazette*, of the 3rd of July, publishes an article on the Indian Administrative Code. The writer complains that the natives of India require the interpretations of the law to be rendered less obscure to them. He says:— "What between the laws, and the interpretations put on them, they (the natives) are beginning to doubt whose authority they are ultimately to look to; and they cannot be expected to place implicit confidence in men whose powers are indistinct, and to all appearances, mutually antagonistic. It is impossible for the rulers and the ruled to be perfectly satisfied with one another under a *regime* which yearly becomes less suited to the genius of an Asiatic people; both are now well-nigh disheartened, and the breach will become wider, unless a speedy remedy is applied. That remedy does not lie in the 'claptrap element' of English liberalism; and not so much in the introduction of what is new, as in the modification of what actually exists;" &c., &c. In concluding, the writer says:—"It seems to us, that instead of burdening the memories and blunting the faculties of the local administrative officers with an endless list of martinet regulations unintelligible to the people, plain general rules of conduct should be laid down, and some discretion allowed in applying them. Direct personal responsibility would act as a check on abuse of power. Doubtless, natives love justice quite as well as their more civilized brethren; but if they do, they like to have it dealt in a rough and ready way, inconsistent with over regulation. They will also patiently accept judicious interference, coming from men who are in daily contact with them, even though those



men be aliens ; but they look with suspicion on it when it reaches them through the medium of a circular order or a *Government Gazette*. The fact is, a praiseworthy but fanatical desire to provide for wants not really felt in this country, is producing a feeling of insecurity and uneasiness akin to that attending on despotic tyranny ;—and the world is astonished ! simply because India is misunderstood.” The writer concludes by disabusing the native mind of the idea that the above article is a sweeping attack on the British Government ; his sole intention being to point out what he considers an error originally springing from a desire to prematurely reach perfection ; and he expects every Hindoo or Mahomedan who reads the article to “learn to respect a Government that allows a freedom of speech which in France or Russia would be considered criminal.”

The *Gwalior Gazette*, of the 21st June, does not call for particular notice.

The *Punjabee Ukhbar*, of the 3rd of July, mentions that the King of Persia has prohibited the exportation of silver from his country ; but has not included gold in his prohibition.

It is noticed that the *Talooqdars* of Oudh (the Chiefs) have asked the British Government permission to invite Sir Jung Bahadoor, of Nepaul, to join in the festivities of one of their marriages. “Enough ; let the Government sanction it that can, and say whether we can make such a request of the Maharajah or not. The Government gave permission, and on this the *Talooqdars* wrote to the Maharajah to come to Lucknow and join them. The Maharajah refused, and said that by entering the Government territory his dignity suffered ; because, some years ago, when he went towards Jelung, and requested the Government to supply *russud* (provisions), it was refused ; the reason given being that it was not in accordance with his rank and dignity to come into British territory.”

Under the heading “Tyranny” the following appears :—  
“Notwithstanding the imperative orders of Government on this subject, it is said that any persons who slaughter cows in some parts of Rajpootana are punished by having their ears



and noses cut off; but that owing to the ignorance of the people in those places, no complaint has ever reached Government about it, and therefore the Government has not interfered; for it cannot be possible that a complaint has been made, and the Government not called the offenders to account for it." It is added, that "the poor people in the more distant States of Rajpootana think that the Rajah they live under is greater than any other on the face of the earth; and how should they know better, when they look upon their petty Chiefs in the light of Kings?"

The *Nujm-ool-Ukhbar*, of the 1st of July, does not contain anything requiring particular notice.

The *Moofeed-ool Anam*, of the 2nd of July, after extracts from other sources, notices the proclamation of the Rampore Chief to the effect that he will hold a public Durbar every month, and personally look into the grievances of those who ask him to do so, in order that the real state of tyranny and oppression practised by his servants in power may be known to him. The writer adds, that "if this is carried out, the people will be spared much distress, and the justice of the Nawab will be noised abroad."

Under the heading "Bhurt pore," it is said that there is great confusion just now in the State, owing to the old and new servants being at enmity, and fighting among themselves, "because the power of Government is a second time made over to the Maharajah. And this very reason is one of fear. The real fact is this, that the Maharajah is daily taken up with the disciplining of his troops; pensioning or discharging troopers and horses that are unfit for service; &c., &c.; and, besides this, the Maharajah is decreasing the number of those who drew from Bulwunth Singh Bahadoor Rs. 20 a month, without having any horse in his service."

The *Khair Khwah Punjab*, of the 4th of July, does not require particular notice.

The *Kaleid Ummed*, of the 27th of June, mentions a case of highway-robbery in the Moradabad district, the plundered party having been wounded also by the robbers. A letter



from Kusba Indree, in the Kurnaul district, mentions that the writer has seen this city (Indree) a flourishing town, with handsome buildings, whereas it is now almost entirely in ruins; and those houses that are not so, are mostly uninhabited, and, "like Delhi, are lying waste and in ruin." It is further said, that there is a building here in which "Baba Bood Nauth was buried alive." The house is described as being in ruins, but the compound remains. "Thieves are said to be very troublesome at this place, and the police take no notice of them; the fear of thieves banishes one's dreams far away. The chowkeedars cry loudly to wake up, but this is folly; and if they were to keep quiet, they might catch them." A canal runs near this place; and a story is told of how, in digging near the bridge, the body of a man was found in a sitting posture; the foot of whose body was injured in digging, and "blood flowed from the wound;" &c. The writer goes on to say, that the body and head were quite perfect; so much so, that the "canal officer, after inspecting the body, tried to restore it to life, but did not succeed; and at last the body was removed, and buried elsewhere."

The *Kaleid Ummed*, of the 4th of July, does not require particular notice.

The *Koh-i-Noor*, of the 4th of July, notices some large temple in the Kangra district, where the people worship the deity "Jumloo." This village is situated near a glacier, and the whole of the revenue is free, in the name of the deity. The writer says, "the inhabitants of this place never take their disputes into Court, but always settle their disputes, civil or criminal, in their own Court—which consists of three persons, viz., the priest of the temple, the *poojaree* of the deity, and a head man, who sit upon a platform, while under it are eight assessors;" &c., &c. The writer adds, that when a case is to be tried, the three judges hear the plaintiff and defendant; and after having formed their own judgment, they read it out to the assessors; and if their views are the same, the decision is made known to both parties, and they immediately act upon it. If otherwise, all the zemindars



who are present have to be consulted; and if their views do not agree, then the three judges again investigate the case; and if, for the second time, their views do not agree, the opinions of both parties are taken, and lots are cast before the deity, when that which turns up luckiest gains the day, and the decision is given accordingly. It is added, that "let the case be what it may, these people will never take it into an English Court." The writer thinks, that in this mode of proceeding, the rights of individuals are dealt out with great justice, and that these people are spared the trouble and expense of English Courts. He considers the custom a sensible one, and thinks it would be "very nice if all Hindoostanees would adopt it; as by such a course, they would avoid expense and obtain justice; besides which, the English Government would be very much pleased at this working of the law for them."

The *Meerut Gazette*, of the 4th of July, and the *Ukhbar Alum*, of the 2nd, do not call for particular notice.

The *Mujm-ool Bharain*, of the 1st of July, after extracts, and a notice that the Punjab Railway will probably be opened in October, 1868, publishes the following from a Bhopal correspondent:—"A Mahomedan resident gave a marriage feast, at which he caused to be served out to the guests rice, coloured with some kind of colour, which, like the pân leaf, is green, but which turns red. All who partook of this rice, even ever so little, felt as if they had taken poison, and two or more died from the effects of it. When the news reached the Begum (of Bhopal), she at once ordered the sale of this colour to be put a stop to, and whatever quantity was found to be thrown away." The writer adds, that lately in Agra some vendors of liquor coloured their wares, and a vendor of sweetmeats at Umritsur did the same: it is further said, that in all cases the practice is likely to cause injury to those who partake of food or drink so coloured.

The *Rahnoomai Punjab*, of the 3rd of July, publishes a few words in praise of the native doctor of Sealkote, who is said to be a most energetic and kind man, and wonders why such good men are not promoted.



An *Unjumun* (learned society) at Sealkote is noticed as having been established, through the good arrangements of the authorities ; at which a clergyman named Paterson read an account of Bokhara.

The *Khair Khwah Punjab*, of the 8th of July, is occupied with extracts from other papers.

The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1868.		1868.	
1	<i>Rahnoomai Punjab</i> , ...	Sealkote, ...	June	26th	July	2nd
2	<i>Zea-ool Ukhbar</i> , ...	Delhi, ...	July	1st	"	2nd
3	<i>Sholatoor</i> , ...	Cawnpore, ...	June	30th	"	2nd
4	<i>Rohilcund Ukhbar</i> , ...	Moradabad, ...	"	27th	"	3rd
5	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	14th	"	3rd
6	<i>Nusseem Jounpore</i> , ...	Jounpore, ...	"	30th	"	3rd
7	<i>Ab-i-Hyat Hind</i> , ...	Agra, ...	July	1st	"	3rd
8	<i>Malwa Ukhbar</i> , ...	Indore, ...	June	25th	"	3rd
9	<i>Ukmil-ool Ukhbar</i> , ...	Delhi, ...	July	1st	"	3rd
10	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	June	30th	"	4th
11	<i>Oordoo Dehli Gazette</i> , ...	Agra, ...	July	4th	"	4th
12	<i>Noor-ool Ubsar</i> , ...	Allahabad, ...	"	1st	"	5th
13	<i>Benares Gazette</i> , ...	Benares, ...	June	29th	"	5th
14	<i>Julwatoor</i> , ...	Meerut, ...	July	2nd	"	5th
15	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	"	2nd	"	5th
16	<i>Gwalior Gazette</i> , ...	Gwalior, ...	June	21st	"	6th
17	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	July	3rd	"	6th
18	<i>Nujm-ool-Ukhbar</i> , ...	Meerut, ...	"	1st	"	6th
19	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	"	2nd	"	7th
20	<i>Khair Khwah Punjab</i> , ...	Goojranwalla, ...	"	4th	"	7th
21	<i>Kaleid Ummed</i> , ...	Lahore, ...	June	27th	"	7th
22	<i>Ditto</i> , ...	Ditto, ...	July	4th	"	7th
23	<i>Koh-i-Noor</i> , ...	Ditto, ...	"	4th	"	7th
24	<i>Meerut Gazette</i> , ...	Meerut, ...	"	4th	"	8th
25	<i>Ukhbar Alum</i> , ...	Ditto, ...	"	2nd	"	8th
26	<i>Mujma-ool Bharain</i> , ...	Loodiana, ...	"	1st	"	8th
27	<i>Rainoomai Punjab</i> , ...	Sealkote, ...	"	3rd	"	8th
28	<i>Khair Khwah Punjab</i> , ...	Goojranwalla, ...	"	8th	"	10th
29	<i>Benares Ukhbar</i> , ...	Benares, ...	June	25th	"	4th
30	<i>Modhurminth Ukhbar</i> , ...	Joudpore, ...	"	29th	"	8th
31	<i>Benares Ukhbar</i> , ...	Benares, ...	July	2nd	"	9th

(True translation.)

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